342 porary winter use. In summer such camps rarely contain heating appliances but in winter a stove is always used. Food, clothing, and bedding are commonly stored at the sides and back of a wall tent.

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342 Since the dwelling forms so far described are often temporary and frequently moved, the Indians have, to a considerable extent, systematized the procedure of making camp. Either a man or woman may set up camp; sometimes both cooperate in the task. The first
[514 objective is to find a level piece of ground. Former campsites are generally avoided as is the
515] brush close to such a site, since this area has probably been used for toilet purposes. If the site selected is not already free of underbrush, it is cleared. The branches are cut off close to the ground and the stumps dug out. Next poles must be found. Poplar saplings, which are naturally provided with strong forks at convenient intervals, are preferred as supports for the ridge pole. The ridge pole is generally a slim, straight, red spruce. After these poles have been cleared of branches, and, in the case of the ridge pole, of rough bark, they are transported to the camp site. The front and rear poles, designed to support the ridge pole, are here sharpened with an ax. In this process the circular trunk is tapered to a point by being axed on four surfaces. The pole is then thrust into the ground until firmly anchored. The tent is slipped over or tied to the ridge pole and the latter fitted into the forked supports.

Camp making presents different problems in a spruce forest lacking poplar. Spruce trees do not have strong forking branches. Hence, instead of being supported in a forked stick, the rear of the ridge pole is sometimes lashed or nailed to a conveniently located spruce tree while in front of the tent two spruce saplings are crossed, thrust into the ground, and lashed. The ridge pole is then placed into the crotch. In winter, when the ground is frozen, a tent is erected with poles which are simply crossed and lashed without being anchored in the ground.

352 After the tent is erected, the ground inside the dwelling and immediately in front of the entrance is covered with spruce brush. The brush is placed with the thicker end of the branches extending in one direction—either toward the back or side of the tent. Subsequent branches are partially thrust under the brush already laid.

512 During fair weather, if people stop traveling in the early part of the day, tents are not erected until nearly nightfall. Fire, however, is made immediately and sometimes brush is put down to make sitting on the ground more comfortable.

342 *Tent frames.* We come now to relatively more permanent shelters. A tent frame consists essentially of a four or five strip wall tent set inside four walls made of horizontal poles. The walls are a little over two feet high and usually contain a door. In summer, tent frames of lumber are sometimes used in Lower Post but generally tent frames are made of logs and used primarily as winter dwellings by a family which lacks a cabin. They are usually constructed by men; a widow, however, may build her own tent frame. The following observations give the procedure followed in tent frame construction.

> 9:23:45 (Old Man's Place). Hans Donnelly used green jackpine poles, averaging about four inches in diameter, for his tent frame. He cut the poles about one-eighth of a mile from the campsite and packed them home on his shoulder. His brother Donald (14) fitted the poles and put them in place. The corners were joined in bowl shaped trenches which were chinked with moss

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and carefully whittles it to a smooth round surface. About seven inches from either end he 356
tacks a piece of cardboard or tin, about three inches long and two inches wide. This makes 224
a narrow platform. On one edge of this platform a bit of bait, such as rice or bacon rind, is
placed. The stick is then fitted into holes cut in the sides of a four gallon oil can, from which
the top has been cut away, and about half filled with water. A mouse running out along
the stick to reach the bait must step on the platform. The weight of the animal causes the
platform to upset plunging the mouse into the water. When the trap failed to reduce the
mice in his house, Old Man one night tried to shoot these pests with a .22 rifle. He placed
a little rice for bait on top of a ridge pole. Hearing a mouse approach the food his wife
focused a flashlight in the direction of the animal. The mouse froze in the glare of light and
Old Man tried to shoot the thief. His eyesight was too poor, however, for him to kill any
mice in this way.

Nonresidential buildings. A few nonresidential structures are built or used by the In- 343
dians. Such buildings include latrines, caches, and bunkhouses.

Latrines are not common. They are not built while the people live in Lower Post but 343
are sometimes found around the home cabins. Little care is taken in their construction. 514
They may be constructed with a piece of canvas over a frame of poles, or they may be built
of log walls covered with canvas like a tent frame. Old Man dug a latrine and covered it
with an old mosquito tent. He was about the only member of his family to use the structure.

A cache is found near every home cabin and is designed to afford protection to winter 343
food stores from mice and bears. The simplest type is a platform made of two inch wide 251
poles; it is about five feet square and rests on four posts, three or four inches in diameter
and eight feet high. The goods to be cached are placed on the platform and covered with a
tarp which is then tied down. More substantial caches are rectangular walled structures,
about six feet wide, seven feet long, and five feet high, erected on a platform of heavy spruce
poles. The platform itself rests on posts raised about ten feet from the ground. The walls
of the cache are built of spruce poles, four or five inches in diameter, and fitted with a pole
and dirt covered gable roof. A ladder is used to mount to the narrow platform left in front
of the cache, while entrance is through a narrow opening about four feet high. The poles
supporting a cache have strips of tin, ten or twelve inches wide, obtained from four gallon
oil cans, nailed around them about halfway from the ground. The smooth surface of the
metal prevents mice from climbing the poles.

Bunkhouses are not specially constructed but consist of cabins or tent frames which 343
were abandoned after a new dwelling was constructed. Such shelters are sometimes used in
winter by visitors to a settlement and contain little more than a stove. Guests provide their [174]
own bedding and kitchen utensils. Any unoccupied dwelling may also be used as a work-
shop for winter carpentering and skin work.

When Mrs. Man, a Slave Indian, first came to Old Man's settlement, she built a "tipi,"
such as she had been familiar with in her own country across the mountains. She utilized
this structure as a workhouse and cookhouse, the open fire permitting the broiling of meat.
The construction was described as a circle of closely placed poles covered with moss and
dirt, and with an opening at the top for a smokehole.

Settlements. The semi-permanent winter settlement consists of a family's cabins, home 361

and couples, often with children, seldom go home until well after midnight, while un- 512
married people remain abroad until three or four o'clock in the morning. Older people as 513
well as very young children retire and rise early.

In winter everyone tends to retire early in the long northern night, and people seldom arise before the sun—about nine o'clock in the morning. On the trap line or while traveling earlier rising obtains.

Indians retire fully clothed, except in summer, when moccasins and outer clothes are 513
sometimes removed by the younger people. In winter, an extra sweater and dry moccasins may be donned before going to sleep as additional protection against cold. Following a day of winter travel, people are always careful to hang moccasins, socks and duffel in a warm dry place where these garments will have a chance to dry thoroughly. Despite full awareness of danger from burning, people frequently place damp moccasins too close to a fire causing them to scorch.

People sleep on the back or side and always cover their heads with blankets or eiderdowns. In summer this habit serves as a protection against mosquitoes, while in winter it is imperative for warmth. According to many people's admission, the Indian tends to be a light sleeper. In summer one hears frequent complaints of having been unable to sleep due to the sounds of trucks, crying dogs, or young people "running around."

A person seldom washes more than once a day and then it is upon arising. The hands, 515
arms, face, and neck are generously lathered with soap and rinsed in a washbasin. Bathing is rare, except in summer when boys and girls may go swimming. Nevertheless the people appear clean and emit no offensive body odor. Their clothes and hair, however, smell of wood smoke. Little attention is paid to head lice and nits, most children being affected by these pests. Sometimes washing with gasoline is used to get rid of body lice. One very old [illegible]
woman was observed to search her clothes for lice which she would crack with her teeth and eat. A few young people were seen to clean their teeth upon arising, but the extent of this practice seems limited.

Extreme reticence marks the function of elimination. When in a group, a person will 514 ●
never announce that he is going to the toilet but says "I go out," or else simply slips away unobtrusively. Such a departure never meets with comment. People also avoid looking when they see a man or woman going off into the brush alone, and the uncleared toilet area near a camp is generally avoided except for its purpose. Although young men will urinate and defecate in the presence of one or more friends of their own age and sex, urinating is always accomplished by facing away from another person, thereby concealing the genitals. Men urinate in a standing position. Women are much shyer than men and always go a considerable distance into the brush to perform these bodily functions. While adults will never urinate or defecate in the house, an exception is sometimes made for very young children who, in cold weather, are permitted to urinate in a tin can. Children are also not obliged to move as far into the brush to eliminate as adults, and when very young often do so only a few steps from a camp or cabin. People always avoid urinating on a trail, instead they turn to one side, even when wearing snowshoes. Adults were reported to defecate two or three times a day. Twigs or moss are used to clean the anus.

No shame is attached to spitting or clearing the nose. Many men spit constantly and 515

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304 The use of lip plugs remains in doubt.

The nasal septum of a boy was pierced at about the age of seven, the hole being progressively enlarged with wooden plugs of various sizes. Nose ornaments continued to be worn into adulthood. A girl's mother pierced her daughter's ears around the age of ten, a porcupine quill being used for the initial operation. Some girls performed their own ear lobes. To enlarge the hole, bone plugs of different sizes were applied. Nothing could be learned of tattooing, one informant even denying the practice.

515 302 Indians commonly washed their hands with a mixture of wood ashes and grease. Human urine contained in birch-bark vessels supplied an effective detergent for cleansing clothes. Use of urine to wash the body was denied but the pattern is said to have occurred among the adjoining Tahltan.* People pared fingernails and made no special effort to destroy the parings. Defecation and elimination constituted private matters, 514 to which Indians attended in the bush. Only young children about two years old were permitted to urinate and defecate into birch bark vessels kept in the dwelling (in winter?). Following defecation the body was cleaned with moss and twigs.

291 *Fashion.* Women sewed tanned-skin clothing with both awls and true needles of bone. Rabbit-skin line was plaited for garments but no frame aided the process. Gut and fish skins found no use in clothing manufacture.

A man's basic dress consisted of an open coat reaching to the thighs and fastened with stick buttons, trousers extending upward to the thighs and attached to an inner belt by tanned-skin thongs, and the breech cloth. Women wore dresses reaching to the middle of the calf together with knee length leggings secured with line. Moccasins and decorative outer belts completed the dress of both sexes. For winter weather men wore parkas of fully tanned hide, occasionally lined with fur. No use of the parka stretcher could be recalled. Mittens packed with muskrat fur kept hands warm, while moccasin duffel of goat's hair served a similar function for the lower extremities. Dry grass found no employment as duffel. Gloves remained unknown prior to contact. Use of moccasin and trouser or coat and trouser combinations failed to be recalled. A shaman did not dress distinctively. Clothing remained unwashed as long as it was in use.

A variety of hats shared popularity. The simplest type of headgear for both sexes consisted of an approximately triangular piece of tanned skin that was lined with muskrat or ground hog fur. In wearing these, the fur rested next to the head. The lower edges tied beneath the wearer's chin thus covering the ears and cheeks. "Stick hats," made of a piece of bent and sewn birch wood covered with marten or beaver skin tanned with the hair on, were also recalled. A very decorative hat for women consisted of a lynx skin. Woven spruce-root caps could not be recalled.

291 531 Clothing decoration featured skin fringes, pieces of bone, fur, paint, and porcupine quills. Fringes commonly appeared on mittens, coats, and dresses, being added to the collar as well as across the back of the latter garment. Lynx and other fur fringes contributed to the attractiveness of parka hoods and also appeared on other items of dress.

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everywhere in the Cordillera. According to Jenness the Tahltan rejected the labret of the coastal people while the Carrier readily accepted the same ornament. Jenness, *Indians of Canada* ([illegible]), [illegible].

* The Tlingit (including the Chilkat), like many other Pacific Coast people, used urine as a detergent. Drucker, *Culture Element Distributions: XXVI, Northwest Coast* ([illegible]), [illegible].